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The Masonic Craftsman

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of Freemasonry*

In This Issue: The Scope of Masonic Education

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Man's Little World

BY CHARLES A. SNODGRASS, 32°, K.C.C.H.
Past Grand High Priest of Tennessee

God spake! and from the formless void arose
Material forms inert—Air, Water, Earth—
The darkness vanished, Light was given birth,
And harmony of shades and sound disclose
A Universe in radiant array;
And thus was born the dawn of Yesterday.

God spake again! Length grew, and Breadth and
Height;
Gems sparkled, flowers bloomed, and life came forth
To roam and multiply and fill the Earth;
Again He spake! and Man's inherent right
To rule the earth, in God's appointed way,
Was breathed to Adam; thus man reigns Today.

From Eden's bowser, humanity came forth,
In sin and strife and discord, to endure
Till in our Father's wisdom they mature,
And like a wayward son of noble birth,
Return to Father's hearth and humbly pray,
Tomorrow's sun may bring a happier day.

From Yester-morn until Tomorrow's eve,
Is but a cycle of Eternity;
We live and hope and strive, yet often leave
Unclaimed, the joys of real Fraternity,
When but one kindly word, one friendly smile,
Might touch some heart and linger there awhile.

God works in ways mysterious and strange;
He speaks, and lo! a universe unfolds;
He sends a shower, and all the world beholds
A miracle; yet in his narrow range,
Man seldom sees, in his small selfish way,
The worlds that he might brighten day by day.

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

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BUILDING The fallacy of over-building is evident in a report from Louisiana that the splendid temple in New Orleans, built when prosperity reigned, has fallen upon evil days, income to maintain it being lacking and a refinancing operation being necessary.

During the lush days before the depression struck this country many building operations were started which, obviously, were dependent upon a continuance of prosperity to justify themselves; even then some of the more ambitious projects reflect folly on the part of their sponsors!

The Masonic fraternity cannot afford to incur the risk of criticism from the business element in the community for such shortsightedness. Fortunately it does not. Building operations should never be undertaken until funds are actually available not only to build but to carry on the expenses of maintenance. Too often the burden of carrying expensive structures has been a serious handicap to the charitable program of the Craft. While in the earlier days of the Craft's origin our operative brethren contributed marvelously to the beauty of life by architectural artifice and had a great deal to do with the founding of it, today Freemasonry is speculative in scope and the particular reason for its continued existence lies in the practise or exemplification of moral virtues rather than material manifestations, however magnificent.

CRITICISM A critic of the four symposiasts covering in a recent issue the subject of foreign Freemasonry and the attitude of American Freemasonry toward it, writing to the *Masonic World*, of San Francisco, would have the subject enlarged upon and the "real things" done by our "despised" foreign brethren brought to attention. He thinks "perhaps we talk along more sentimental lines" and points out that "These others have earnestly worked, and valiantly fought for humanity, and should be honored accordingly."

Doubtless the writer is sincere in his remarks, yet he offers no constructive suggestion as to just how this country's Freemasonry might help in foreign problems. Would he have us openly espouse all and sundry the "causes" of our foreign brethren? Should we become one of a sort of league of Freemasonry to consider collectively all "oppressors" regardless of the merits of the individual case? There are hazards in such procedure. In fact, it would seem to be a certain step toward suicide to attempt such a thing.

People here are absorbed in their own problems—

and they are many and grave enough in all conscience. They cannot of necessity engage in other countries' concerns. Knowledge of foreign questions, Masonic and political, is lamentably lacking in this country. Aside from basic principles we have nothing in common with foreign Freemasonry. On these principles, the four symposiasts are uniformly agreed. What more, in the present admittedly deplorable condition of the Craft in other countries, can be done? The sympathy of all good members here goes out to those who are troubled. These troubles are not of their own choosing it is true; but in some cases, it must be reluctantly admitted, there has been political Masonic maneuvering, which has brought oppression to the point of actual extinction by the dominant political powers.

The whole subject is fraught with potentialities of peril to American Freemasonry should it step out of its true role and seek to interfere in situations in foreign countries some of which are of questionable merit; and while this is not intended to be a callous disregard of foreign Masonic affairs, it is intended to be a word of caution to any hotheads among the Craft hereabouts who would by overt or hasty action jeopardise the high position now occupied by the fraternity in this country.

WASTE Each Masonic jurisdiction publishes, usually annually, a volume or volumes of "Proceedings." These record the doings of grand lodge, show statistics pertaining to receipts and expenditures for all purposes (not always sufficiently detailed to enable the reader to form the most intelligent opinion), and also much extraneous matter pertaining to a variety of subjects, as well as reviews of the programs of other grand lodges, under the general title of "foreign correspondence."

Probably most of this "literature" is necessary, but it is certain that some of it is not. For instance, one bulky volume recently contained a full list of the entire membership of the Craft in that jurisdiction; another, of all things, a full, complete and comprehensive analysis with all the geometrical, mathematical signs, symbols, charts and whatnot of the "Forty-seventh proposition of the first book of Euclid," the whole occupying sixteen pages of the Proceedings, which it is doubtful if one of a million Masons, assuming that he would be so curious as to strive to read it, could possibly understand.

Much of the fraternal correspondence, so-called, which is really the opinion of the committee, generally the grand secretary, of the doings in other jurisdic-

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Alfred Hampden Moorhouse, Editor and Publisher.

tions, is compiled from other Proceedings which have been sent to him and which, frequently delayed in publication, are so ancient as to be obsolete and valueless when finally received.

Only now, two years after the events, in most of these annual proceedings is the record made of the historical bi-centennial observance held in Massachusetts in 1933.

As in government practise the executive branch of Freemasonry lays itself open to the criticism of being wasteful of time and money, as well as inefficient by belated presentation of printed material much of which is non-essential.

Most Masons, and others, are today concerned with effecting economies all round and of bringing their economic affairs to a higher degree of efficiency if possible, and it would seem to be only the part of prudence and sound procedure to follow a similar process in affairs pertaining to Masonic proceedings.

Seldom do more than a few readers open the covers of these volumes, perhaps because of their generally uninteresting and obsolete character, but this is no reason why they should not be produced promptly so as to give a better understanding of conditions. Their historical value as permanent records are, of course, not to be denied.

PANAMA Canal Zone lodges are rejoicing this month in the visit of the Grand Master of Masons in Massachusetts who, accompanied by Mrs. Allen, is visiting that outlying district of the jurisdiction.

That the G. M. will be cordially received goes without saying for our brethren there are among the most loyal and enthusiastic, proud of their connection with Massachusetts and full of zeal in the interests of Freemasonry.

These visits to far-off parts are a sure means of cementing the bonds of Masonic affection and it is to be hoped that opportunity will be found for a visit by Doctor Hamilton, the Grand Secretary, and Grand Master Allen to the District of China that brethren there may know they are close to the thoughts of their Massachusetts sponsors and the Grand Lodge from which they derive their charters.

PASSED There died in Brookline, Massachusetts, on August 30, 1935, a man who held no rank in Freemasonry, yet who contained within his breast and practised in his life the lessons of the degrees he learned at the Altar of our fraternity to a degree beyond the ordinary.

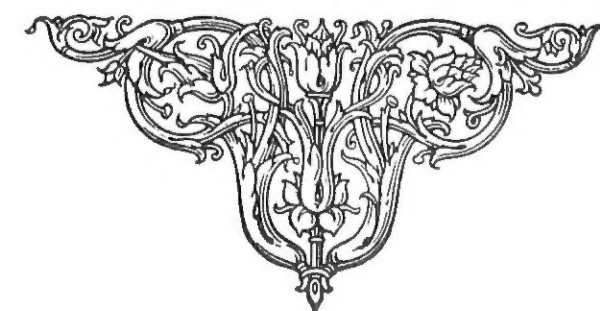
Earnestly, effectively, quietly, Louis Ziegel went through life doing good. Not seeking honors, but avoiding, shyly, and self-effacingly, all rewards or recognition of his merits, he performed good works which were known only to a very few. He lived a goodly life and the world is better for it. Now that he has passed to the Supreme Lodge above, this word is said in simple tribute to a friend who will be sincerely missed by those whose privilege it was to know him. He brought faith and happiness and hope into many lives where the darkness of despair had entered.

GERMANY Reliable despatches from Germany give evidence of Herr Hitler's intention to crush all organizations which he or his clique cannot dominate or dictate to. Among these are Jews, the Church, Catholic and Protestant, and, latterly, Freemasonry.

Well, he has undertaken a large order, and if audacity and cruelty to the point of bestial ferocity can accomplish it, he will without doubt, go a long way towards destroying the fruits of centuries of upbuilding, by institutions which have practised benevolence and given material and spiritual comfort and aid to millions.

That he will ultimately prevail is impossible, for long after he and his kind are dead the blight which he has spread across the face of his adopted country will have passed, and a newer, kindlier spirit of tolerance and liberty will arise to gladden the hearts of men and bring light through the present darkness.

"Truth crushed to earth will rise again." Neither Hitler nor any group of individuals can successfully ignore fundamental truth. To brethren in Germany who may for a time suffer as a result of the present unjust oppression, American Freemasons will have utmost sympathy. They may derive comfort from the certain knowledge that their cause is just and will ultimately prevail.



A Monthly Symposium

Masonic Education: How Broad Should Be Its Scope?

The Editors:

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CHICAGO

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MILWAUKEE

"THE BREADTH OF MASONIC EDUCATION"

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Massachusetts

THE breadth of Masonic education is limitless, or at least is bounded only by the intellectual capacity of the individual coming under its influence; for basically, Freemasonry is a study or effort to comprehend Truth through Masonic Light. Hence any effort or specific program for accomplishing this purpose contemplated by individuals or units should be so arranged and phrased as to come within the comprehension of the particular type of person or group it is sought to teach.



Insofar as present programs are concerned there is much to be desired. Only in a haphazard and often faulty way is the educating of Freemasons to the real implications of the organization applied. Results as a consequence are often negligible.

This brings us to the question: what can be done about it? and in this brief query is the essence of today's chief Masonic problem.

No matter what high-minded individuals may think or say, unless the fundamental tenets of Freemasonry can be so implanted in the consciousness of the individual that in his everyday life he will apply them, the system will have failed and Freemasonry be little more than a name.

In a country like this, with forty-nine separate Masonic jurisdictions functioning, and a vast variety of interests and opinions involved, each colored or influenced by sectional environment, it is virtually impossible to secure united or consistent effort. As a consequence such efforts at Masonic education as are being attempted are largely sporadic, limited in scope, often ill-timed and spread so thin as to be practically wasted. Moreover many are at conflict with one another.

While this may seem to be an indictment of present methods, it must not be interpreted as a criticism of those worthy educators who are striving earnestly to "set the Craft at work and give them necessary instruction."

Unless and until some comprehensive or unified program adopted universally through the whole country can be devised, present attempts will fall short of their objectives. Given a definite and specific plan, devised comprehensively through either the annual Grand Mas-

ters conference or put into national effect through some such organization as the Masonic Service Association or some other similar means, with the weight and authority of the whole forty-nine Grand Lodges behind it, a genuine step forward will have been taken and Masonic education as a distinct and beneficial influence upon the minds of members and all who come in contact with them will result.

When that time comes, and it should be the duty of every Mason to work for it, Freemasonry will become something of infinitely greater importance than it now is in the eyes of the world.

Every encouragement should be given to Masonic education, but first of all an essential program should be made available, one contemplating an unanimity of thought on essentials, not contradictory in terms, and understandable by all.

SUBJECT ALWAYS WITH US

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

PROBABLY no one subject in the Masonic world is so widely discussed and written about as Masonic Education. At almost every meeting it hobs up in one shape or another and every speaker on Masonic subjects at some time during his address, grabs "Masonic Education" by the scruff of the neck and holds it up to the admiration or scorn—as the case may be—of the audience. As Mark Twain said about the weather "we talk a lot about it, but we don't do much."



Almost every Masonic paper, magazine or periodical always has one or more articles on some phase of "Masonic Education." Grand lodges, grand masters and grand orators, orate and fulminate, writers write and committees commit and submit; yet little actually gets done. The rank and file of our membership applaud our perorations, cheer our conclusions and heartily agree with our reasoning—and then go home and promptly forget all about it until the next time.

Truth is, we are all heartily in favor of Masonic education—for the other fellow. Ourselves, we are too old now, or too busy.

The deplorable fact is, that only between 5% and 10% of the Freemasons of today are reading Masons and thus susceptible to an education, Masonically. If you doubt this assertion ask any publisher of Masonic

literature, paper, magazine pamphlet or book—and he will probably tell you the estimate is too liberal.

Some few grand lodges have attempted carefully thought out and planned educational programs for the Craft in their respective states. The result has been disappointing in most cases. Some few—the number is pitifully small compared with the total membership—have evinced sufficient interest to warrant continuance of the effort. Others have seen the first interest and enthusiasm gradually dwindle almost to a polite toleration. The expense in these times of financial stress has afforded sufficient excuse for others to discontinue activities.

Such a situation among the general membership of the Craft is by no means a modern trend, nor is at a reason for hopelessness. Like conditions have been the despair of Masonic thinkers and writers from the early eighteenth century to the present. Speakers and writers of those early days all deplored the lack of study and thought by their brethren and freely predicted disaster to Freemasonry unless a remedy could be found.

Yet the fact remains that Freemasonry, its aims and purposes are better understood by the rank and file today than ever before in history. They may know little of its jurisprudence and history, less of its philosophy and practically nothing of its symbolism—yet they do know of its underlying principles, they appreciate that it stands for the Fatherhood of God and the Brotherhood of Man, and that it does what it can to aid the widow and the orphan.

After all, the progress of the human race toward perfection is a matter not of years, but of ages. We improve but slowly, and we are yet only 6,000 years away from the cave man era.

That we have actually progressed so far is cause for hope for the future, both for ourselves individually and as members of our beloved Craft.

BEGIN WITH FUNDAMENTALS

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

MASONIC "education" finds limitation only in the inclination, patience and mental capacity of the individual student. The study of Freemasonry is a field so broad and fertile that a lifetime of



specialized effort may be devoted to delving into its mysteries. There are a large number of brethren who have spent a great deal of time in research work, and the fruits of their labor are available in countless volumes dealing with the fraternity. The average member of the craft, however, has neither the time nor the inclination to follow their example.

Nevertheless there are many brethren who under favorable circumstances would keenly appreciate the opportunity to learn something of the history, philosophy, symbolism, landmarks and ancient traditional usages of the fraternity. That a wide diffusion of knowledge along these lines would be of general benefit is beyond question, and that the in-

dividuals who acquired this knowledge would receive the greater share of the benefit is equally apparent.

In the furtherance of Masonic education grand lodges and officialdom must take the lead if any general success is to be attained. A number of grand lodges have applied themselves to the problem and have organized and directed study clubs and educational campaigns. The results on the whole have been unsatisfactory and discouraging, yet much good has been accomplished. Any expectation that even a considerable fraction of the total number of master Masons will become interested in Masonic education is doomed to failure. It is a mistake to assume the attitude that it is the duty of brethren to become Masonic students, or to endeavor to make study compulsory. It should rather be regarded as an additional benefit of great value which is offered to those who will put forth effort to profit by it.

We believe that it is incumbent upon grand lodges to make Masonic education available to those who desire it, and that in the long run such a course of action will prove of large advantage. At the beginning it must necessarily be confined to fundamentals and essentials, and with the great majority it will never get beyond that stage. Some will develop to gratifying heights.

The study of Freemasonry in all its complexities is well worth while. It is of absorbing interest and exceedingly fascinating—to those to whom it has appeal. The rewards which come to the individual are mental and spiritual, but unfortunately by the great majority material rewards are considered as of greater moment. The rights of Freemasonry are automatically conferred as a matter of routine; its real benefits must be sought and obtained by individual effort. Many brethren have sufficient determination and resources to acquire an excellent knowledge of the Craft, and derive benefit and pleasure from doing so. The average man needs guidance and direction, with considerable sugar-coating, and grand lodges should furnish this assistance to those who are anxious to learn, even to leading incursions into the "mystical fog bank of symbolism" and the traditions of ancient mystical societies. The scope of the venture will ultimately take care of itself.

SHOULD COVER WIDE RANGE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"MASONIC Education—How Broad Should Be Its Scope?" Our subject for the month's consideration has loomed large in all American jurisdictions for several years past. No matter how



wrong-headed may have been some of the answers given, the fact that the question is insistently asked makes manifest a general conviction that Masonry is not living either to its duties or its possibilities. If the so-called instruction given within the Lodges covered what was needed or desired, this perennial matter of Masonic education could not arise to vex official minds nor cause the appearance of would-be pedagogues willing to lead trustful

brothers through all the mazes of the known and the

unknown with the supreme conviction of a God-given mission.

There is then a general admission that Masonic education is something imperatively needed, but the scope, quality and purpose of such *sine qua non* are variously stated, and over these matters discussion has run high. Orthodox and "safe" opinion has been cautious to an extreme. There must be, according to such view, no going beyond the very narrow and not overly profitable curriculum of matters purely Masonic. At the best this embraces a scant historical review of two centuries of growth and progress, during which a society of minor proportions and less influence has had a rather uneventful existence. Even this might be made interesting and of value were studies undertaken to discover the trend of national thought and action in each of the countries where the Craft is established, and with purpose to discern how Masonry has been changed in method and design by such environment.

In addition there is generally presented a sort of guessing game, having to do with symbolism. Every instructor has his own theory. The course is open to all without fear or favor, for there are but few competent to discuss the subject. The bewildered pupil, after the prescribed lessons, can find pregnant symbols in any chance arrangement of cigar stubs in the lodge cuspidors. Those who are really informed insist that the symbols taken over by Masonry, having a real history, have been given significances puerile or misleading, while those mouthed most unctuously in the explanation are of modern manufacture.

Some Highlights of Masonic History

By JOSEPH EARL PERRY

The history of Masonry falls naturally into three divisions; the period since the formation of the Grand Lodge of England in 1717; the period of some half a thousand years next preceding that event; and the countless centuries back to the beginnings of civilization and perhaps even before what we now know as civilization.

The records since 1717 are quite full and clear. They show the creation of modern Masonry, its spread over the entire world, and its development into its present form.

The origins of modern Masonry before 1717 may be traced with reasonable certainty but with increasing vagueness back into the Middle Ages. Most of the authentic documents of this period are of comparatively recent discovery, and there is no reason to suppose that the limit of such discoveries has yet been reached.

The uncertainties of the history before the Middle Ages have to do more with the extent to which Masonry can be identified with known facts than with the existence of those facts.

It seems to be well established that in all known countries and in all ages there have existed organizations strikingly similar to modern Masonry. These have sought to improve the lot of their members by

Again there are preceptors ready to take the credulous into the dim regions of mysticism, with assurance that they are entering the lost empire of ancient Masonry. The way thereto, according to these wise men, is reserved to the few choice spirits capable of understanding that which is beyond all understanding.

Such, in the main, is the education accounted fit to be recommended to intelligent Masons. It is incomprehensible to the teachers that the brothers generally, being gifted with common sense, will have none of their ministrations. The flatulent concoctions of crude mysticism, the misinterpretations of symbolism and the pettiness of a history divorced from the larger aspects of human thought—these can have no appeal to men able to estimate the real value of research and study.

The scope of Masonic education, now having its first showings, and being advocated by brothers concerned for the future position and influence of the Craft, will reach to whatever is of interest to men as citizens, as members of society and as thinking Masons. It will comprehend instruction and invite discussion of the great affairs of the generation. It will seek definite knowledge of the problems affecting human welfare, the safety of society and the permanence of ordered government. It will, in short, regard no subject as alien to its search that can contribute to the welfare of the individual or add to his happiness. Thus only will Masonic education fit in with and supplement whatever may be learned elsewhere. When such point of Craft progress is reached there will be no cry of a lack of interest nor of non-attendance in our lodges.

teaching a system of morals, or philosophy, or religion, designed to point the way to a better life. Sometimes these have been quite utilitarian, sometimes highly mystical, often intensely religious, but through them all has run a common purpose to do good to the member and, through him, to the community at large.

Although customs and morals have varied to almost inconceivable extents in the history of humanity, there has always, according to the standards of the time and place, been a better and higher way of living. Blunderingly, experimentally, often cruelly, civilization fought its way upward. Always there have had to be those who were willing to try to live the better life. The price they have paid in self-restraint has been beyond comprehension. Always, everywhere, this challenge has faced men.

When the rituals of modern Masonry were written, the entire realm of ancient religions and mysticism, so far as then known, seem to have been drawn upon for symbols and lessons. At least to that extent, modern Masonry is the descendent of all the lore of the past.

There are traditions inherent in the earliest manuscripts yet found that indicate a much closer connection with the remote past, for the earliest of these documents ascribe the greatest antiquity to the order. It is not inconceivable that these statements were tra-

ditions carefully transmitted within the fraternity from the remotest past and were based on some foundation of reality.

Certain factors seem to be common to nearly all the ancient orders—sometimes collectively called "The Ancient Mysteries." All seem to have embodied the principle of secrecy to a greater or lesser extent. All were based on an allegory of life, generally beginning at birth and progressing through the varying stages of childhood, youth, manhood, age, death, and some form of resurrection. All had some form of preparation of the candidate, some form of initiation, some form of secret recognition, and various symbols to express the teachings of the order.

Thus, whether by direct inheritance through direct and continuous succession or merely by adoption at a much later date, modern Masonry may properly claim that many of its teachings have been the fruit of the experience of the wisest and the most public-spirited people of all ages and of all races. Likewise, many of its symbols have been beacons toward better living through all the known life of the race.

In the past four thousand years only two nations have had a continuous place as world powers until the present—the Chinese and the Hindus—but all the rest, along with them, have left embedded in modern Masonry the record of what was best in their experience with life.

In a sense, therefore, it is immaterial whether the story of the building of Solomon's temple is pure legend, as seems clearly to be the case, or whether it is based on some foundation of fact. The eternal verities rise above questions of this sort. Truth, honor, integrity, character are timeless.

The colossal structures of ancient Greece, Rome and Egypt all called for skilled architects and builders. There seems no doubt that they banded themselves together not only for mutual benefits but also to preserve their knowledge of design and structure.

It is not possible, perhaps, to show to what extent the builders in these countries were directly connected with those of the others, either contemporaneously or historically, but it seems clear that when the Roman legions overran Europe their societies of builders not only left structures which can be identified as theirs all over Europe but they also left societies of builders who continued the art down through the Middle Ages.

The Roman builders were called the "Roman Collegia," or College of Artificers, and they accompanied the Roman legions in their invasions.

These Roman Collegia had a Master and two Wardens and used as symbols the square, compasses and plumb. When Rome was destroyed they settled on Lake Como and became known as the "Comice Masters" and were the connecting link between the Masons of ancient Rome and those of the Middle Ages.

With the Renaissance came a great period of building cathedrals, and abbeys, and castles and fortresses. These were all made of stone and called for the highest degree of skill in design and construction.

Throughout all Europe traveling bands of operative Masons engaged in this work. Originally they were under the patronage of the church, and often of the state. They enjoyed great prestige and various privileges. No calling was deemed more worthy than theirs, and, with the clergy, they had in their membership most

of the leading men of the times. The monasteries were the repositories of learning, perpetuating the secrets of geometry and the mathematics and architecture in general.

The Regius Manuscript of about 1390 contains an interesting combination of the practical and the spiritual, for, on the one hand, it discusses the number of unemployed and the necessity for finding work, and, on the other hand, it suggests to its members many rules of religious and moral conduct. Incidentally, it places the origin of Freemasonry at least as far back as the Flood and the Tower of Babel!

There are more or less authentic records of general assemblages of operative Masons, or traveling builders, as far back as York, England in 926 and in Strassburg in 1275 and 1375.

As early as 1350 a statute fixed the wages of the Master Freemason at a rate higher than those of ordinary masons, and there is some evidence that the term "Freemason" was used to distinguish workers in free-stone from those who did rough work with un-hewn stones known as "rough masons" or, in Scotland, as "cowans."

In 1493 the Scotch Masons and wrights were denounced as oppressors of the lieges because they had agreed

"that quair ony begiennis ane mannis ane uther sall not end it"

and that

"they sall have fee alesweill for the halie day as for the wark day."

Does this attempt to charge for time not actually spent in labor and to exclude non-union labor have a modern sound?

A severe blow at their prestige was struck by the Act of 1540 which rendered legal the employment of unfreemen builders until Queen Mary restored the jurisdiction from the trade visitors to the deacons.

In the Middle Ages, and particularly in the fourteenth and fifteenth centuries, there were many crafts or "guilds." Their members were generally divided into three classes according to their skill: the "apprentices," or beginners, worked for their board; the "journeymen" received wages and lived with their masters; and the "masters" alone were legally qualified to buy raw materials, fabricate them and sell the manufactured product.

Before a journeyman could become a master, he had to make and present a "masterpiece" to prove his fitness for advancement and to become a full-fledged master.

As time went on, the masters made it increasingly difficult for journeymen to become masters, so the journeymen began to form their own guilds. These were doubtless the forerunners of the modern labor union. The old guilds more nearly resembled associations of competing business men.

In addition to the trade and manufacturing guilds, there were also religious, military, social and other forms of guilds.

Throughout the Middle Ages the Masons traveled around Europe, going freely across international boundaries, and thus perhaps first acquiring the right to be called "Freemasons."

Whereas in England, Scotland and Ireland they were called Masons, in Germany they were called "Steinmetzen" and in France, the "Companionage."

The early building societies of the eleventh and twelfth centuries were grouped around the Benedictine monasteries, the abbots being the architects who employed the traveling Masons on church construction and repair.

During these long centuries they were, of course, all under the Church of Rome, which was virtually universal. The great cathedral, St. Peter's, at Rome, was started by the Masons, but, in 1517, largely as a protest against certain church practices connected with the building of St. Peter's, Martin Luther started the great Protestant Reformation, and most, though not all, of the Masonic bodies became Protestant and have so remained. In spite of the intensity of feeling which accompanied this break with the Mother Church, there is not a syllable or a sentiment in the whole Masonic ritual which in letter or spirit is hostile to the Catholic Church.

A century and a half later, the great plague of London, in 1666, followed the next year by the great fire, left London a place of desolation, and the city was rebuilt by the Masons under the leadership of their Master, Sir Philip Wren. However, the era of cathedrals and abbeys and great stone fortifications was drawing to a close, and the conditions which had given operative Masonry such an impetus were ending. Confronted with this fundamental change, the societies of operative Masons gradually admitted leading men of the community as speculative or "accepted" Masons, and a new emphasis was placed on Masonry as a code of ethics or plan of living.

This gave a new start to the order, and, in 1717, four lodges of accepted Masons in London formed a "Grand Lodge" claiming jurisdiction within ten miles of London.

There was then but one degree, but by 1724 they had the Entered Apprentice, Fellowcraft, and Master Mason degrees, and, by 1727, the British soldiers and sailors had carried speculative Masonry throughout the Kingdom, to Europe and the colonies.

The formation of the Grand Lodge in 1717 marked three great departures in the formation of a central governing body, the creation of the office of Grand Master with almost supreme authority, and the severing of relations with every church, creed or sect, together with the absolute prohibition of any political activity.

Prior to 1717, lodges met when and where they pleased, elected a Master for the particular communication and did their Masonic work, but, after the formation of the Grand Lodge, no lodge could be authentic unless created by warrant of the Grand Lodge. Each lodge elected permanent officers and met at stated times and places.

Between 1717 and 1725 symbolic Freemasonry wrote its rituals, and, in so doing, dipped into nearly all the mystical schools of philosophy and religion, pagan and Christian. Any one familiar with the ritual is of course aware of the extent to which it is drawn from and based on the Bible, but it is perhaps something of a surprise to find that a passage from Shakespeare is quoted almost verbatim. Compare the ritualistic ref-

erence to the hour-glass in the third degree with Cardinal Woolsey's farewell to greatness in the Third Act, Scene Two of Henry the Eighth.

It is an interesting study—though not especially germane to this discussion—to consider the governmental, economic and social changes that have taken place since the formation of the Grand Lodge in 1717 up to the present time. A very backward rural world went through the great industrial revolution and through all the bewildering changes that followed. Through it all, speculative Masonry has adhered to its principles, and its teachings have taken on increasing significance as the puzzled world turns for spiritual guidance to the eternal principles of right and wrong which represent the crystallized wisdom of the ages.

Probably the most interesting aspect of Masonic study is to try to trace the origins of its symbolism. Most of the material that follows is based on the authority of Brother Oliver Day Street's "Symbolism of the Three Degrees."

The "Ancient Mysteries" is a general name given to secret societies which are supposed to have existed in every race and in every age. Running through them all are certain common characteristics, although, from their very nature as secret organizations, but few authentic records are now to be found.

Apparently all of the ancient mysteries confined their membership to men. All seemed to have had a form of preparation and initiation, and all appear to have been symbolic representations of the course of a man's life from the time of his birth until his death. Apparently all pictured some form of resurrection after death usually symbolized by the death and resurrection of some great intermediary who gave himself as a sacrifice for mankind.

Consistently with the belief of the ancients that the earth was rectangular in shape, lodges were described as also being rectangular—as long as from east to west and as broad as from north to south and covered with a starry-decked heaven. The lodge, therefore, typified the entire earth on which man's human career took place.

All of the ancient mysteries were highly religious, and the altar occupied a prominent and central place, not only in the lodge-room but in the ceremonies themselves. With this as a background, it seems logical enough that Masonry also is an allegorical representation of the course of man from his birth through the various stages of his development until his death and promised resurrection.

Light has always been a symbol of learning, and so we find in Masonry frequent allusion to the acquisition of increasing amounts of light by the candidate.

The ceremony of the preparation of the candidate is probably as ancient as civilization itself and symbolizes the advent of man at birth in his helpless and destitute condition, wholly dependent upon others. It also signifies the emphasis placed by Masonry on man's intrinsic worth as distinguished from mere externals.

The mild and symbolical shock of his reception into the lodge-room had as antecedents in earlier days a much more vigorous expression.

The dependence of man upon Deity and his need to rely on Deity, being not only the first but oft-repeated lesson in the Masonic ritual, also has its origin in the

corresponding symbols of the ancient mysteries.

Just as the candidate in Masonry always is conducted around the lodge in a clockwise direction, keeping the altar always at his right, so this practice of "circumambulation" may be traced in virtually unbroken succession back through the religious and mystical rites of all ages.

This order of progress around the lodge was called by the ancients "The Course of Life" and follows the apparent course of the sun as it rises in the east, circles toward the south and sets in the west, never going into the north, which, therefore, is symbolically a place of darkness.

As this apparent course of the sun would be accurate only in the northern and not in the southern hemisphere, it is supposed to indicate that Masonry originated in the northern hemisphere.

The east is, logically enough, considered the source of light, not only because the sun rises there but because, historically, the Orient was always the seat of learning or light. So, in Masonry, the approach to the east symbolizes the quest for wisdom.

Correspondingly, the west was considered a place where light was overcome by darkness and was therefore considered a place of ignorance and death. It was the ancients, and not the soldiers of the Great War, who originated the saying that one who had died had "gone West."

While Masonry refers to the Holy Bible, square and compasses as the three great lights in Freemasonry, it should be borne in mind that Masonry is broader than any one religion and exists in countries which recognize other books as their volume of sacred law. Masonry, therefore, does not deny the authenticity of a lodge merely because it uses the Koran or some other volume if it does, in fact, use the volume of sacred law which is its Bible.

It is said that the ancient Chinese philosophers used tool symbols in almost exactly the same way and for the same purposes as does Masonry today, and the following random observations show some of the origins of symbols and expressions found in the present Masonic ritual.

The square is one of the most ancient and most interesting of all symbols. In a Chinese book, written between 500 and 300 B.C. called "The Great Learning" it was stated that a man should not do unto another what he would not should be done to himself and "This," says the book, "is called the practice of acting on the square." Thus the square has been the symbol of the Golden Rule for half a millennium before Christ preached it, and the expression "acting on the square" is one of the oldest in the language.

Thousands of years ago, in the symbolical writings of the Egyptians, a square or right angle triangle was the standard and symbol of perfection, and it was also the symbol of life.

When the ancients stood upon the plains, they observed that the horizon made a circle around them, and so they used the circle as a symbol of the sky or heaven. Since the compasses were the instrument by which alone the circle could be drawn, the compasses, since time immemorial, have been used as the symbol of things heavenly or spiritual. So, likewise, Masonry uses the compasses as the symbol of the Golden Rule as applied to spiritual affairs.

When, therefore, the Mason wears the square and compasses as the emblem of Masonry, he is really wearing the combined symbols that throughout all the ages have stood for the Golden Rule in the affairs of men and in things spiritual.

As the symbol of equality, the level repudiates artificial distinctions between men.

The thirteenth verse of the twenty-first chapter of Second Kings has been taken as evidence that, for at least seven centuries before Christ, the plumb was used as the symbol of uprightness.

One of the great contributions of Masonry to the progress of mankind is said to be its teaching, at a time when it took courage, that a person should walk upright before God and man. The serf bowed before his master, he in turn to his overlord, the lord to the king, the king to the priest, and he to God—all had to abase themselves at some time. But Masonry boldly taught that a man, at all times, should walk upright in the dignity of his manhood.

The cardinal or principal virtues were declared by Socrates and Plato for some four hundred years before Christ to be temperance, fortitude, prudence and justice, to which the later philosophers added faith, hope and charity. These have been deeply imbedded in the present ritual.

In ancient times it was an almost universal custom to locate sacred buildings due east and west and at the same time to lay the corner-stone in the northeast corner.

A symbol derived from architecture is the winding stairway of three, five, and seven steps, which symbolizes the journey of life, upward but by no straight or simple pathway.

The sum of the numbers three, five and seven is fifteen, which is an odd number. Vitruvius, the Roman architect, who lived just before Christ, said that all ancient temples were approached by an odd number of steps so that the worshipper, starting with the right foot at the bottom, would find the same foot advanced when he entered the temple, for it was even then considered a favorable omen to put the right foot forward.

From earliest times, geometrical and other symbolical figures have been used somewhat in the nature of trademarks by skilled workmen, and the earliest records indicate that these figures were also used as symbols of moral qualities. It is highly probable that in the operative days of the fraternity every Masonic lodge was not only a school of architecture, teaching geometry, which was the only exact science then known to them and the one which led to the study of the other liberal arts, but also teaching moral principles.

The further operative Masonry advanced, the more the spiritual side was emphasized in these teachings. The arrangement of the square and compasses in the three degrees shows the predominance of the square, or practical or earthly learning, in the first degree, with the gradual ascendance of the compasses as the learning proceeded into more and more spiritual realms.

It is surprising to find how universal has been the belief in a mediator who has sacrificed his life for the benefit of mankind and then has been resurrected to a life everlasting. Christianity, instead of inventing this belief, would have been practically unique among religions if it had not included that tenet.

We find, therefore, that when the Masonic ritual was

written, its climax was the symbolical representation of this belief in the sacrifice of an intermediary and his resurrection to eternal life.

Belief in this tenet, however, as in the case of the other teachings of Masonry, is not a requirement for membership. Masonry teaches, but does not require belief in, this doctrine. It allows each member entire freedom to form his own opinion with reference to resurrection, immortality and the other teachings of the order.

It presents to its initiates and members the moral wisdom which it gathered from all known sources, and it admonishes uprightness of character and the practice of all the moral virtues.

In all the universe as we know it, from the smallest electron to the largest galaxy of stars, there is no such thing as any problem of right and wrong except in the affairs of men. Man's superiority is at the price of the constant struggle between right and wrong.

We did not create that struggle. We cannot avoid it. We can only decide whether we shall be counted on the side of the greedy, the indifferent and the cynical, or whether we shall throw our influence on the side of

higher things and fight and live for them.

Masonry is definitely enlisted in the army of those who seek to keep alight the sacred fires and to stand for integrity, and loyalty, and kindness, and faith.

There have been builders in all ages. Modern Masonry originated among the builders of physical structures. Instead of going out of existence when the old order passed away, Masonry adapted itself to new conditions and refined and elevated its aims, so as to become predominantly a builder of character.

Today, with the passing of many of the aspects of an existing order, Masonry, and Masons, are challenged again to refine and elevate their lives.

Where should civilization, whose very existence is challenged, look with greater assurance of help than to a great body of men carefully selected because of their interest in the nobler things of life and constantly admonished by the instruction of a ritual based primarily on the Bible but embracing also the finest wisdom of all sacred volumes?

In all past eras it is to be doubted if Masons or their predecessors ever had a greater challenge or a greater opportunity than exists here and now.



SEPTEMBER ANNIVERSARIES

General John Sevier, first Governor of Tennessee (1796-1801; 1803-09), was born near Harrisonburg, Va., September 23, 1745, and died near Fort Decatur, Ala., September 24, 1815. He was a member of Tennessee Lodge No. 41, then under the Grand Lodge of North Carolina and Tennessee.

John Marshall, fourth United States Chief Justice (1801-35), and Grand Master of Virginia, was born at Germantown, Va., September 24, 1755.

John Brown, last survivor of the Continental Congress delegates, and first United States Senator from Kentucky, was born at Staunton, Va., September 12, 1757, and was a member of Lexington (Ky.) Lodge No. 1.

Christopher Yates, Revolutionary officer, was raised in St. Patrick's Lodge No. 4, Johnstown, N. Y., September 7, 1769. On September 14, 1774, he became founder and first master of St. George's Lodge No. 6, Schenectady, N. Y., and passed away in that city, September 1, 1785.

General Rufus Putnam was raised in American Union Lodge, September 9, 1779.

John J. Crittenden, United States Attorney General under Presidents Harrison and Fillmore, and Governor of Kentucky (1848-50), was born near

Versailles, Ky., September 10, 1787, and was a member of Lexington (Ky.) Lodge No. 1.

DeWitt Clinton, Governor of New York State for several years, was made a Mason in Holland Lodge No. 16 (now No. 8), New York City, September 3, 1790.

Thomas H. Hicks, Governor of Maryland (1862), and later United States Senator from that state, was born near East Newmarket, Md., September 2, 1798, and was deputy grand master of the grand lodge in 1849.

William King, first Governor of Maine (1820), and first grand master of that state, became first master of Solar Lodge when it was organized at Bath, Maine, September 10, 1804.

Edmund Randolph, Grand Master of Virginia (1786), and first Attorney General of the United States (1789-94), died in Clarke County, Va., September 13, 1813.

Richard Vaux, Grand Master of Pennsylvania (1869-69), was exalted in Harmony Chapter No. 52, R. A. M., Philadelphia, September 24, 1846.

Major General John A. Logan, Mexican and Civil War officer, was raised in Benton (Ill.) Lodge No. 64, September 6, 1851. On September 11, 1885, he was exalted in Washington Chapter No. 43, R. A. M., Chicago,

Ill., and on September 15, 1886, was elected to receive the thirty-third degree in the Northern Jurisdiction, but passed away before this honor was conferred upon him.

Schuyler Colfax, 17th United States Vice-President (1869-73), and prior to that Speaker of the House, was passed and raised in St. Joseph Lodge No. 45, South Bend, Ind., September 5, 1856.

John B. Kendrick, United States Senator from Wyoming (1917-33), and prior to that Governor of the State, was born in Cherokee County, Texas, September 6, 1857, and was a member of the Scottish Rite Bodies at Cheyenne.

William Howard Taft, twenty-seventh President of the United States, and member of Kilwinning Lodge No. 356, Cincinnati, Ohio, was born in that city, September 15, 1857.

Martin Collins, who at the time of death in 1908 was grand prior of the Southern Supreme Council, was exalted in St. Louis (Mo.) Chapter No. 8, R. A. M., September 19, 1860. He served two terms as Grand High Priest of Missouri.

Charles Gilman, Grand Master of New Hampshire (1832-34), and Grand Master of Maryland (1842-48), died at Baltimore, September 9, 1861.

General John H. Morgan, famous

Confederate cavalry leader, who was killed near Greeneville, Tenn., September 4, 1864, was a member of Lexington (Ky.) Lodge No. 1.

Thomas R. Marshall, twenty-eighth Vice-President of the United States, was raised in Columbia City (Ind.) Lodge No. 189, September 5, 1881. On September 20, 1898, he received the 33rd degree, and on September 21, 1911, became an active member of the Northern Supreme Council.

Alva Adams, Governor of Colorado (1887-89; 1897-99; 1905), and an active member of the Southern Supreme Council, was initiated in South Pueblo Lodge No. 31, Pueblo, Colo., September 10, 1883.

Samuel C. Lawrence, Grand Master of Massachusetts (1881-84), grand commander of the Northern Supreme Council (1909-10), and a general in the Civil War, died at Medford, Mass., September 24, 1911.

John Wanamaker, Postmaster General under President Harrison, and noted merchant, received the 33rd degree in the Northern Masonic Jurisdiction, September 16, 1913.

Major-General Charles King, noted writer and novelist, who served in five American wars, received the 33rd degree in the Northern Masonic Jurisdiction, September 21, 1920.

Fay Hempstead, Poet Laureate of Freemasonry, was elected General Grand Master of the General Grand Council, R. & S. M., U. S. A., September 27, 1921.

Samuel A. Baker, State Superintendent of Schools in Missouri (1919-23), and later Governor of the State, died at Jefferson City, Mo., September 16, 1933. He was a member of Prince of Peace Commandery No. 29, K. T., in that city.

Dr. Henry Suzzallo, noted educator, died at Seattle, Wash., September 25, 1933. He attained the rank of K. C. C. H. in the Southern Jurisdiction.

LIVING BRETHREN

Irving Bacheller, well-known newspaper man, and member of Kane Lodge No. 451, New York City, was born at Pierrepont, N. Y., September 26, 1859.

General John J. Pershing, a 33rd degree member of the Southern Jurisdiction, was born in Linn County, Mo., September 13, 1860.

Hiram W. Johnson, Governor of California (1911-17), and United States Senator from that State, was born in Sacramento, September 2, 1866, and is a member of Sacramento Commandery No. 2, K. T.

George H. Dern, Secretary of War in the present cabinet, and former Governor of Utah, was born in Dodge County, Neb., September 8, 1872, and is a 33rd degree member of the South-

ern Jurisdiction, as well as the York Rite and Shrine.

Key Pittman, United States Senator from Nevada, was born at Vicksburg, Miss., September 19, 1872, and on September 11, 1903, received the Scottish Rite degrees at Reno, Nev.

George H. Carter, former United States Public Printer, and a 33rd degree member of the Southern Jurisdiction, was born at Mineral Point, Wis., September 10, 1874.

General Plutarco E. Calles, former President of Mexico, was born at Guaymas, Sonora, Mexico, September 25, 1878, and is a member of the Scottish Rite Bodies of that Republic.

Stanley C. Wilson, former Governor of Vermont, and a member of George Washington Lodge No. 51, Chelsea, Vt., was born at Orange, Vt., September 10, 1879.

The Earl of Harewood, Provincial Grand Master for West Yorkshire, Eng., was born September 9, 1882.

Eugene Talmadge, Governor of Georgia, and a member of the Masonic Fraternity, was born at Forsyth, Ga., September 23, 1884.

Alfred M. Landon, Governor of Kansas, and a member of the Scottish Rite Bodies at Fort Scott, was born at West Middlesex, Pa., September 9, 1887.

Andrew D. Agnew, Grand Master of Knights Templar, U. S. A., and Deputy in Wisconsin for the Northern Supreme Council, received the 33rd degree, September 19, 1911, and was made an active member, September 23, 1920.

Charles H. Spilman, grand secretary general of the Northern Supreme Council, became an active member of that body, September 20, 1917.

Frank O. Lowden, former Governor of Illinois, received the 33rd degree at Springfield, September 16, 1919.

Arthur R. Robinson, former United States Senator from Indiana, received the 33rd degree in the Northern Masonic Jurisdiction, September 16, 1924.

Alvan T. Fuller, former Governor of Massachusetts, received the 33rd degree at Buffalo, N. Y., September 21, 1926.

John S. Fisher, former Governor of Pennsylvania, received the 33rd degree in the Northern Masonic jurisdiction, September 16, 1930.

Henry Horner, Governor of Illinois, received the 33rd degree at Grand Rapids, Mich., September 26, 1934.

IN GERMANY

Of late the press has carried a number of articles dealing with Nazi activities in suppressing Freemasonry. We are informed the *Der Fuehrer* (Hitler) has enunciated the command

that no secret societies shall be permitted to exist in the Fatherland, that under his orders Masonic lodges have been closed and the Craft definitely suppressed.

It will be recalled that some years ago General Ludendorff published and circulated serious charges against the Freemasons, linking them with the Jews and Jesuits in a dire plot to overturn constituted authority. President Paul von Hindenburg scoffed at the Ludendorff charges, stating that his (Hindenburg's) father had been a Freemason, and that the Fraternity was not inimical to the Government, as Masons were admonished at all times to be loyal to their country and to observe carefully its laws.

Soon after Herr Hitler became Chancellor in 1933, he decreed the closing or suppression of all secret societies. There were ten grand lodges in Germany, one of them not being generally recognized. The majority of them immediately complied with Hitler's decree, and ceased activities; three or four changed their names, but all abandoned the Masonic ritual, signs and passwords, and confined themselves to being cultural and charitable societies. The largest of the grand lodges was the Grand National Mother Lodge of the Three Globes, of Berlin, and it changed its name to the National Christian Order of Frederick the Great.

One reason for the grand lodges adopting this plan was an endeavor to save their property, as the German Craft possessed many beautiful Masonic temples, but this action apparently was not sufficient, as, later, the property was confiscated. All this happened not recently, but a year or more ago.

Masons have been taught and impressed, as soon as they became members of the fraternity, of the duty that they owe their government as loyal and patriotic citizens, and while the German decree was manifestly unfair and unjust, the German brethren readily obeyed the law, assuming that it was permissible to so change their organizations that the property would be saved. But unfortunately such was not the case. Even these charitable and cultural societies were destroyed.

The recent press dispatches concerning the closing of Masonic lodges may be a form of subtle propaganda, the purpose of it being to incite Masons here in America to demand of our government that it take some action of intervention in the internal affairs of a friendly nation. Also the newspapers point out similar indignities practiced by the Nazis against the Jews and Jesuits. Why? May it not be to effect a coalition between these three powerful

groups in America for the purpose of forcing such intervention?

We deplore the present Masonic situation in Germany, and consider the restrictive laws of the government with respect to Masonry to be unjust, but the proof of a Mason's loyalty to the laws of his country is being demonstrated by our German brethren who are obeying these laws, even though it means the suppression of their beloved fraternity and the confiscation of their property.

It is probable that some Masons in Germany have been persecuted, but only one instance, involving a grand master and two of his officers, has come to our attention. These men were arrested, imprisoned and suffered indignities. Upon learning of their plight, American Masons made an appeal direct to the German Embassy at Washington, and the hope was expressed that the German Masons would be accorded just treatment. It is understood that these Masons were released shortly thereafter, as the authorities had no valid reason apparently for imprisoning them.

Masonry and dictatorship cannot agree in principle. It is a noticeable fact that dictators, upon assuming office (a feat usually accomplished by crushing civil liberty and denying freedom of speech and the press), at once take measures to ban Freemasonry, the apostle of light, freedom and democratic principles.

The present situation in Germany will pass in course of time, as Hitler cannot remain in power forever, and Masonry will be restored in the Fatherland, in Italy, Russia, and Portugal in God's own time; and in those countries where it is now suppressed, will continue to carry on its beneficent works and constructive influence.

BELIEVES IN

SUPPORTING HOMES

Nathan Cadwallader, of Faribault, Minn., who is ninety-eight years old, is looking forward to celebrating his seventy-first year as a Master Mason on October 17, 1935. He was born in Seneca County, Ohio, February 10, 1837, and became a member of the fraternity in Fostoria Lodge No. 288, Fostoria, Ohio, October 17, 1864. Moving to Faribault, Minn., after an honorable discharge from the Union Army, Mr. Cadwallader became affiliated with Faribault Lodge No. 9 in 1870.

Always much interested in Masonry, and especially Masonic homes, Mr. Cadwallader presented the Home in Minnesota a check for \$1,000 on his ninety-sixth birthday. Recently, while he was visiting his cousin, Mrs. John Gephardt, of Indianapolis, he called at

the Indiana Masonic Home. Appreciating the completeness of the Home, he presented Mr. Elmer F. Gay, Superintendent, his check for \$200.00 as a freewill offering.

LESTER M. BARTLETT

Lester M. Bartlett, prominent in musical and Masonic circles, died Monday, August 19, at his home, 117 St. Botolph street, Boston, after a short illness.

Funeral services were held Thursday afternoon at 2 o'clock in the chapel of the Forest Hills crematory.



A native of Berlin, he was the son of Amory and Sarah J. Sawyer Bartlett. He came to Boston as a youth to study music, in which he was tremendously interested. He had lived here for more than 40 years.

He was for many years leader of the Harvard male quartet, and one of the original members of the Meistersingers. He formerly was choir director at the state prison chapel in Charlestown and was one of the founders of the Aleppo Temple band. He also was director of vocal music in the Aleppo Shrine as well as director of music in Boston Lafayette lodge of Perfection.

His Masonic affiliations comprised membership in the Doric lodge, of Hudson, St. Andrews Royal Arch Chapter of Boston, Orient Council of Scenerville, St. Omar Commandery Knight Templars; Boston Lafayette Lodge of Perfection; Giles Fonda Yates council of Princes of Jerusalem; Mt. Olivet chapter Rose Croix; Massachusetts Consistory; and Aleppo Temple of the Mystic Shrine.

Surviving are his widow, Mrs. Nettie Spooner Bartlett and several nieces and nephews, all residents of Detroit, Mich.

NORTHERN SUPREME COUNCIL

The Supreme Council, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A., whose See is in Boston, Mass., will hold its 123rd Annual Meeting at Cleveland, Ohio, as follows:

Saturday, September 21, 1935; at 10 a.m. Representatives of the International Conference of English-speaking Supreme Councils of the world will meet at the Hotel Statler, the attendance being limited to active members. Following a luncheon at 1 p.m., the conference will be resumed and the standing committees will also meet.

Sunday, at 10:30 a.m. Brethren and their ladies will gather in the Supreme Council Lounge, Hotel Statler, and proceed, under the direction of the Grand Marshal General, to divine service at Trinity Episcopal Cathedral, the sermon to be delivered by the Rt. Rev. Warren L. Rogers, 33°. Bishop of Ohio. At 4 p.m., there will be a motor ride through the western section of the city to the airport and return.

Monday, at 10 a.m. Meeting of the trustees of the Supreme Council at the Hotel Statler, followed by a special executive session. At 8 p.m., a special session will be held in the Masonic Auditorium on Euclid Avenue, during which the 32nd degree will be exemplified, the first section being under the direction of officers of Lake Erie Consistory, of Cleveland, and the second section by officers and members of Wisconsin Consistory, of Milwaukee. While this degree is being conferred, there will be a reception for the ladies in the ballroom of Hotel Statler, followed by a buffet supper.

Tuesday, September 24, at 8:30 a.m. Active members and guests will assemble in the Supreme Council Lounge of the hotel, and at nine o'clock Grand Commander Melvin M. Johnson, accompanied by active members and guests, will be escorted by the Cleveland Commanderies of Knights Templar in procession to the Masonic Temple on Euclid avenue. At 10 a.m., the Supreme Council will open in full ceremonial form in the auditorium and immediately thereafter brethren of the 14th degree will be admitted. Luncheon will be served at 1 p.m., for members of the Supreme Council, guests and candidates, while at 2:30 p.m., an executive session will be held in the Commandery Room of the Temple, followed by an open meeting of the committee on benevolences, which will be addressed by Dr. Arthur H. Ruggles, superintendent of Butler Hospital, Providence, R. I., and president of the National Committee for Mental Hygiene of New York City, and Dr. Nolan D. C. Lewis of Washington, D. C., Field Represent-

tative of the Supreme Council for research in dementia praecox. (Members and their ladies are invited to hear these talks.) At 8:15 p.m., there will be a formal concert at the Masonic Auditorium for members, guests, candidates, local membership and ladies.

Wednesday, at 9:30 a.m. The Supreme Council will assemble in the Auditorium and will be in session until one o'clock, when luncheon will be served. At 2:30 p.m., an executive session will be held at the Hotel Statler. At 6:15 p.m., a dinner for the ladies will be given at the Cleveland Athletic Club, followed by special entertainment. At 8 p.m., the 33rd degree will be conferred in the Auditorium of the Masonic Temple.

Thursday, at 9:30 a.m., will feature an executive session in the Commandery Room of the Temple, immediately followed by a brief meeting of the trustees. At 10:15 a.m., the Supreme Council will assemble in the Auditorium for the conclusion of business, after which the "Chain of Union" will be formed and the session will be closed.

Scottish Rite brethren contemplating visiting Cleveland for the purpose of attending this session should make application for hotel reservations direct with the Hotel Statler.

SOUTHERN SUPREME COUNCIL

The regular biennial session of the Southern Supreme Council, 33°, A. & A.S.R. (Mother Council of the World), will be held at The House of the Temple, Washington, D. C.; beginning with a memorial service for Albert Pike on Sunday, October 20th. At 9:45 a.m., the Supreme Council will leave The House of the Temple in a body for Oak Hill Cemetery, Georgetown, D. C., to lay a wreath of remembrance on the grave of Grand Commander Pike.

Monday, October 21st, and continuing during that week, the program will be as follows, Scottish Rite identification cards being required at all sessions. Registration at The House of the Temple at 9:00 a.m., with the opening session of the Supreme Council at 10:00, 14th degree members being admitted after the opening ceremonies, and luncheon being served at 12:30 p.m. That evening at 8:30 an organ recital will be given at The House of the Temple, followed by a social hour, and to this all Masons and their wives are invited.

Tuesday, October 22nd, the Supreme Council session will be held in the morning, with luncheon at 12:30 p.m., and an executive session of the Supreme Council in the afternoon. While the Supreme Council is in executive session, the general Council Chamber will be given over to Scottish Rite brethren for fraternizing and exchange of ideas.

Supreme Council sessions will be held on Wednesday, Thursday and Friday, with luncheon at the usual hour. At 6:00 p.m., Friday, a dinner will be given at The House of the Temple for visiting 33rd degree members and the designates for that degree, which degree will be conferred by the Supreme Council at 8:00 p.m. Friday will mark the closing session of the Supreme Council, unless unfinished business makes it necessary to continue on Saturday.

JOSEPH WORK

Funeral services were held in Trinity Church, Boston, at 2 P. M., Wednesday, Aug. 14, for Joseph William Work, one of the leading members of the Masonic fraternity in the United States, a member of the York and Scottish Rites, secretary of the Scottish Rite in this jurisdiction since 1927, and treasurer of Aleppo Temple since 1891. In 1888 and 1889 he was head of the Princes of Jerusalem, Scottish Rite, and a member of the supreme council 33°.

A large number attended. The Rev. Raymond Lang, associate prelate of Boston Commandery, of which Mr. Work was recorder since 1917, conducted the services. Dr. Lang was assisted by the Rev. Francis W. Gibbs, grand prelate of the grand commandery, Knights Templars, of Massachusetts and Rhode Island. There were vocal selections by the Meistersingers.

The ushers were Theodore R. Lockwood, first lieutenant commander, and Winthrop J. Cushing, second lieutenant commander, Massachusetts Consistory, Scottish Rite; Harold W. Sprague, junior warden, and Charles C. Balcom, guard, Mt. Olivet Chapter; Rose Croix, Scottish Rite; Newland H. Holmes, deputy master, and George T. Everett, senior warden, Boston Lafayette Lodge of Perfection, Scottish Rite; Walter E. Duncan, Boston Commandery, Knights Templars; William Spottiswoode, Aleppo Temple, and Thomas H. Bond, tiler of the bodies of the Scottish Rite.

Bearers were the past sovereign princes of the Giles-Fonda Yates Council, Princes of Jerusalem, Harry E. Stilphen, Wilmot L. Marden, Bert E. Holland and Robert D. Webster.

Honorary bearers were headed by Claude L. Allen, grand master of Masons in Massachusetts; Melvin Maynard Johnson, commander of the Scottish Rite for the northern jurisdiction of the U. S., and members of the supreme council, grand lodge, grand chapter, grand council, grand commandery and subordinate bodies. Interment was private at Oak Hill cemetery, Newburyport.

SUNRISE MEETING

Sunrise communications of Tipton Lodge No. 33, of Logansport, Ind., which have opened in recent years on the mornings of July 4, are becoming more and more popular. At the meeting last year, the officers and attending brethren thought they had reached the peak of success in attendance, interest, attention, and skill in exemplifying the degrees; but this year the attendance was almost three times as great as last year, with 18 lodges and five jurisdictions represented.

On the fourth of July, 1935, the lodge was opened at 3:00 a. m., to confer the Master Mason degree on six candidates. With the exception of an hour for breakfast, the lodge remained open until 12:45 p. m., when the ceremonies of the special communication were concluded.

It developed that some of those who attended the sunrise meeting of Tipton Lodge were officers of other lodges; and after closing stated meetings of their lodges the previous evening, they had stayed up all night, some of them driving as much as 70 miles to be present. A brother from Washington, D. C., said he had arranged his affairs so that he might see his son raised to the degree of master Mason.

NEW IDEA IN LODGE

ENTERTAINMENT

A year ago, The Masonic Service Association, Washington, D. C., issued "The Greatest of These," a one-act play requiring neither stage, costumes nor scenery; all the action takes place in the lodge room, which, for the time being, represents a small middle west country lodge.

The play has been performed in hundreds of lodges, has been staged for the benefit of four grand lodges, and invariably enthralls the audience with its tender and touching climax.

Now the association has issued a new play—two acts, this time — also for lodge room presentation. It is called "He That Believeth," and is startlingly dramatic with a smashing climax which fairly catches the breath of the brethren on the benches.

Neither play, of course, violates any Masonic secret, but because put on in a lodge room, and representing a lodge meeting, can be performed only before master Masons and behind tiled doors.

Copies of the play are obtainable from the association at actual cost of mimeographing and handling — sixty cents for a single copy, fifty cents per copy in quantity, postage extra. The author accepts no royalty, and any regular lodge is given blanket permission to perform the plays, the only condition being that if an admission fee is

charged, or a cast accepts a fee for putting it on before any lodge, the money so received will be devoted to a Masonic or charitable purpose. Many lodge casts receive so many invitations to "come put that play on before my Lodge" that they "go on the road" with one play or the other; one cast in the East has put the one-act play on twenty-two times.

Masters who want to entertain their brethren without expense, and at the same time provide real Masonic instruction, have here an opportunity which has been grasped by many.

Has your lodge seen either play?

DUES FOREVER PAID

By the will of William Reed Sawyer, of Lawrence, Massachusetts, who died recently, a sum was left sufficient to pay forever the dues in Grecian Lodge A. F. & A. M. of that city, of his son, Samuel S. Sawyer, of Dedham, Mass.

It was revealed also when the will was probated, that this same son shall inherit \$1500 under its terms because he was "a good soldier."

Thus is virtue rewarded and the practice of common sense evidenced in the old Bay State.

CANADIAN SUPREME COUNCIL

The Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, for the Dominion of Canada, whose See is in the city of Montreal, Province of Quebec, met in annual session at the Masonic Temple in the city of Vancouver, Province of British Columbia, beginning on Tuesday, September 3, 1935, at 10 a.m.

Illustrious Brother William H. Wardrope is Sovereign Grand Commander of the Canadian Supreme Council, and Illustrious Brother Walter H. Davis is Secretary-General.

ENGLISH NOTES

During the past 25 years, 3,341 boys have been admitted to benefits of the Royal Masonic Institution for Boys at Bushey, England. There are now 800 boys over eight years of age, residing in these Masonic Boys' Schools, and 187 under eight or over ten years of age, who are receiving grants of £30 to £50 per annum for their education and maintenance at other places.

Brig. Gen. Lord St. Levan, who has been the Provincial Grand Master of the Provincial Grand Lodge of Cornwall, Eng., since January 11, 1918, announced his intention of resigning at the annual meeting of that lodge, held on July 29, 1935, at Truro.

The fiftieth anniversary of the laying of the foundation stone of the cathedral church by King Edward VII.

then the Prince of Wales, and grand master, was commemorated recently by a gift of the Cornish Freemasons to the Cathedral Jubilee Fund. In addressing the Bishop, Dr. Hunkin, the grand master stated that the gift of the Cornish Freemasons was to pay for a stairway and first bay of the cloisters of the cathedral, in memory of the "happy and honorable association of their Craft with the building of the cathedral."

Sir Kynaston Studd, president of the Board of Benevolence of the Grand Lodge of England, presented the Lord Amptill Prize to Robert Hart, a college boy, on Saturday, July 6, 1935, the day prior to the death of the distinguished donor. The prize is for the college boy who achieves the greatest progress and efficiency during each scholastic year, and is presented under the auspices of the Pro Minimis Lodge No. 5180, during Founder's Day Celebrations of Lord Mayor Treloar, Cripples' Hospital at Alton. The prize commemorates the laying of the foundation stone of the reconstructed hospital, the full Masonic ceremonies of which were personally conducted by the late Lord Amptill, October, 1929.

By action of the Grand Lodge of Scotland at its quarterly meeting, held at Edinburgh, Scotland, May 2, 1935, Messrs. Hugo Hecha and E. J. Hudson were appointed representatives of that grand lodge near the Grand Lodges of Alabama and California, respectively.

London has five lodges which were founded 50 years ago this year.

WHAT IS THIS MASONRY?

"What is this something called Masonry? Why do men love Masonry? What lure leads them to it, what spell mysteriously holds them to it through long years? What is that something unique and precious, the tie mystical but mighty, unlike any other, which all of us feel, but which none of us can analyze? What strand is it that tugs at our hearts, taut, when so many threads are broken by the rough ways of the world?"

"Ask what it is in the wild that calls to the little wild things. What secret, sacred things do the mountains whisper to the hillman, so silently, yet so surely, that they can be heard above the din and clatter of the world? What mystery does the sea tell to the sailor, the desert to the Arab, the Arctic ice to the explorer, the stars to the astronomer?"

"When we have answered these questions, mayhap we can divine the magic Masonry."

"We sit in lodge together, each knowing exactly what will come next; we meet upon the level and part upon the square—old, simple, lovable symbols—and somehow none knows how a tie is woven, light as air, yet stronger than steel. It is very strange, very wonderful—none knows what it is, or how or why, unless it be the cabletow of God running from heart to heart."

—R. Elliott Owens, G. H., N. Y.

FREEMASONS AT LAW

Cases of brethren seeking the benefit of the law to adjust Masonic disputes have, happily, been few and far between, during the past half-century, but there appears to have been a strong tendency in this direction during the latter part of the nineteenth century. The necessity for observing an important obligation evidently carried no weight with many members of the Craft in those days. It was no infrequent occurrence to find brethren resorting to the law courts to settle petty differences, suppositions and grievances and Masonic complaints which could have easily been adjusted by Masonic arbitration and the application of the broad principles of Masonic forbearance, kindness, brotherly love and good will.

A practical illustration of the mode of the period referred to is forthcoming in the following extract from a law court report in connection with a case heard before Mr. Justice Field in the Queens' Bench Division, 9th June, 1877.

The observations of the judge on what was clearly a flagrant disregard of a sacred obligation, and a burlesque of those teachings of Freemasonry which should be of daily consequence, will not fail, we are sure, to commend themselves to our readers and be of sufficient interest to warrant reproduction.

The action was for libel, and the statement of claim alleged that the plaintiff was formerly a member of a lodge of which the defendants were also members. The statement set out a letter written and published by the defendants about the unsuccessful election to the lodge of certain persons who were proposed for membership.

Mr. Justice Field (to Mr. Wilberforce, appearing for plaintiff): "Are you a Mason?"

Mr. Wilberforce: "No."

Mr. Justice Field (to Mr. Cave, counsel for defendants): "Are you Mr. Cave?"

Mr. Cave: "Yes."

Mr. Justice Field: "It is contrary to the rules of Masonry to come into a court of law on such a matter. It will

be much better to ask the grand master to interfere and decide the question."

Mr. Cave: "I quite agree. We are perfectly ready to do so."

Mr. Justice Field: "Let the case stand over, to go before the grand master. From what I see of it, it is a case that he will entertain."—*The Freemason (London)*.

NEXT TO THE LAST CALL

The editor calls attention again to the High Noon Bermuda Cruise, set for October 16-21, aboard the Swedish-American motorliner, *Kungsholm*. The cruise is a benefit affair for the George Washington Masonic Shrine at Tappan. The mortgage indebtedness on the shrine will, if the *Kungsholm* embarks with a capacity sailing list, begin approaching pretty close to the vanishing point. Bookings are coming along nicely, the latest report has it, and it is urged that brethren who take the trip make reservations in good time to avoid any disappointments.

And brethren who desire information can obtain it by addressing the International High Noon Club, Masonic Temple, New York City, of which M. W. Charles H. Johnson is honorary chairman, being also chairman of the grand lodge committee on the George Washington Masonic Shrine at Tappan. There will not be an idle moment aboard ship, nor at Bermuda, where brethren are arranging a full program of unusual events. Ask any brother who went last year, and you will learn how very interesting indeed the Bermuda trip will be.

THE PROMISE OF ENGLISH FASCISM

Sir Oswald Mosley, leader of the Fascist movement in England, would assure Freemasonry in that country that it will not be suppressed when Fascism becomes an actual power there.

While speaking at York, Eng., on July 17, 1935, Sir Oswald replied to the question: "What is the Fascist attitude toward Freemasonry, Roman Catholicism, and similar bodies which are international organizations?" His reply was: "Our principle is complete religious toleration. We are completely tolerant to all activity which does not strive to overturn the State." Freemasonry does not "strive to overturn the State" anywhere it may be found to exist. That much certainly cannot be said for Fascism.

Freemasonry is not an international organization, as implied in the statement of the Fascist leader in England. It prevails in most civilized nations, and is obedient only to its Grand Bodies in those nations, which Bodies are not governed by any international organization. It seeks no power of any

kind. It does teach those ethical principles which have come from the minds most divine, teachers of the ages.

Sir Oswald declares that, "We (Fascist leaders) are completely tolerant." Freemasonry takes no position on "tolerance" or "intolerance." Predi-

cated on Love, Relief, and Truth, it knows, in the social sense, only Liberty, that inherent and inalienable quality of the soul which has animated every atom, every molecule of the Universe from the dawn of eternity. It requires much conceit for a mere in-

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dividual, no matter how important he is or may regard himself, to declare for himself and his associates, "We are completely tolerant."

Tolerance implies a concession from a power, a mundane concession which may be revoked. The very opinions and judgments from which Sir Oswald would seek to draw his power are those which Freemasonry has propagated, summed up as "equality of opportunity," and a proper attitude toward the Creator. Neither he nor any other leader can go far if he does not hold out to his followers the fulfillment of these aims and ideals. He who subverts them brings down upon himself and the race only degradation and sorrow. The pages of history confirm this statement. How thoughtless then for the leader of a movement to speak of it as "completely tolerant"!

However, through leisurely growth, freedom has always prevailed in English history; and as Sir Oswald is of that stock which is aware of what Freemasonry has done towards preserving freedom of thought, speech, and action,

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it is likely that he has an appreciation and understanding of the work of the Fraternity.

Acquainted with the higher social laws governing the Universe, Masonry refrains from political action or from other overt methods. It looks to spiritual teachings to purify man and to lift the race to the higher and nobler and richer things of life. Masonry may not be permitted by tyrants and dictators to form lodges, but its ethical and social principles are as sound and as enduring as the Universe itself and will prevail, although inhibited by its traducers.

OLD OREGON LODGE CELEBRATES

85th ANNIVERSARY

Williamette Lodge No. 2 celebrated its 85th anniversary in the Portland Masonic Temple, Portland, O., on June 24, 1935. Mutnomah Lodge No. 1, which obtained its charter from the Missouri Grand Lodge in 1848, and Lafayette Lodge No. 3, which obtained a charter from the Grand Lodge of California, May 9, 1851, nearly a year after the Williamette Lodge had received dispensation from the California Grand Lodge, were guests of honor. Past Grand Master Leslie M. Scott and Master of Research Lodge of Oregon No. 198 delivered the principal address. Among the honored personages were members of the Grand Lodge of Oregon.

The first meeting of the Williamette Lodge No. 2 was held in the upper story of a warehouse. The furniture, of a most primitive character, consisted of rough boxes and barrels. The lodge jewels were made in a tin shop.

The Masonic annals of Oregon disclose that the officers from these three lodges held a meeting in Oregon City, August 15, 1851, and that in September of that year, three delegates from each of the lodges met and organized the Grand Lodge of that state. The first Grand Master was Mr. Berryman Jennings.

EIGHTIETH ANNUAL MEETING GRAND LODGE OF CANADA

The eightieth annual communication of the Grand Lodge of Canada, A. F. & A. M., in the Province of Ontario, was held at Hamilton, Ontario, on July 17, 1935. The attendance was large—considerably more than 2,000 were present. In welcoming the members of the grand lodge to the city of Hamilton, the mayor, Mr. Herbert E. Wilton, himself a Mason, commended the work of the Craft and the value of the principles of Masonry in making good citizens.

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was presented to the retiring grand master, Mr. Frank A. Copus, on behalf of the masters of the thirty-three lodges in the Hamilton district. In his response, the grand master spoke briefly of the growth of Masonry in Hamilton, stating among other things that the grand lodge was founded there, October 10, 1855, and that the building in which that historic event took place still stands.

After thanking the Hamilton hosts and expressing appreciation for the work of the committee in charge of arrangements, the grand master addressed the grand lodge gathering. He declared that the members of the Grand Lodge of Canada might well bow themselves in humble appreciation to the Grand Architect of the Universe for their blessings of the past, while they looked confidently to the future, under the same gracious guidance. But he suggested that they might "well pause to take stock," to seek if perchance they might find wherein they "have failed to measure up to the noblest and the best that Freemasonry has to offer."

He defined the exalted state of mind of the candidate as he progresses from the entered apprentice through fellow craft and master Mason degrees. In taking stock of themselves, the grand master would that they might sense "that white flame, that first fine rapture of devotion" that they experienced upon "entry into the Craft." This flame they needed, he thought, that they might catch a new and nobler vision for the work of the fraternity and for work in the world today.

"The world is deluged with panaceas," he said. They are projected by "earnest and well-meaning apostles," he thought, but they are illusions, he declared, to the extent that they lose sight of that higher law, found in Masonic teaching: "that men can find paramount happiness only as they predicate their relations with each other on the thought that God is our loving Father, and that all of us, because of this common Fatherhood, are brothers."

Commenting on economic and social conditions, he pointed out that if the past year was a disappointment, there was surely something to be said in its favor. There was developing a more definite sense of the need for a new system of social justice and for a readjustment of our conception of life's true values. But there was real danger, he stated, that society might be misdirected by "political demagogues and by agitators of the baser sort."

The existing problems, manifest in a dead weight of almost unbearable social conditions, call for "our closest attention." They deeply concern each of us, and even more deeply they concern

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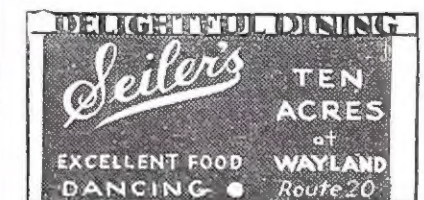
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our children for whom we hope to build
a better world, he declared.

As Freemasons and as good Canadian citizens, the members had social duties to discharge and must accept responsibility. In doing so, he thought it would be necessary for them to enlarge their horizons and not be afraid to recognize the fact that probably before existing problems were finally solved, some of their most cherished conceptions of life's conditions would have to be altered.

But in approaching the task, he said: "It should be of immeasurable help that we have been trained in the school of Freemasonry, for there we have learned that there are some things which we can never let go. Let us remember," he said, "that in the last analysis the Craft stands for the eternal verities, for honour and worship and cleanliness, for fair dealing and justice and truth and loyalty, for the things that change not, for the ultimate moral values, for the fundamental principles on which everything worthwhile in human society rests." He reminded them that if they value these fundamentals, they must be prepared to do more than give them a mere intellectual acquiescence. They must be prepared to "sacrifice for them, to live for them, and to guard them in the hour of danger."

Directing the attention of the lodge to the future, he asked: "What then of the Craft in the days towards which our faces are set? Who shall fix metes and bounds to Universal Freemasonry and to its mission among men?" Then, in these encouraging words, he said: "Let us never forget, brethren, that if there is a contagion of despair, there is also a contagion of hope. Let us then have hope. If there is a contagion of unbelief, there is just as surely a contagion of faith. Above all, if the world suffers from a contagion of hate, there is a contagion of love that far overshadows hate. Let us then lead the world in love, in sympathy, and in toleration, for such is Freemasonry and such its mission."

Among the officers elected were Grand Master A. J. Anderson, Toronto; Deputy Grand Master W. J. Dunlap, Toronto; Grand Senior Warden Samuel Vila, Hamilton; and Grand Junior Warden G. E. French, Niagara Falls.

**GRAND LODGE OF MONTANA
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At the annual communication August 21, 22, 1935, held at Missoula, Mont., on recommendation of Most Worshipful George Cravens, grand master, the Grand Lodge of Montana unanimously voted, without opposition or discussion,

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This is the ninth grand lodge to join or rejoin during the past four years. The steady procession of grand lodges again associating themselves with this organization is a high tribute to the fine methods, constructive work and ability to conduct affairs financial by the executive commission, of which Most Worshipful George R. Sturges, Past Grand Master, Connecticut, is chairman, and the executive secretary, Worshipful Brother Carl H. Claudy, Washington, D. C., where the home offices are 700 Tenth Street, N. W.

Formed after the Great War to speak with a united voice as the servant of grand lodges, the association made the mistakes common to all new organizations, tried to build too fast, do too much. But time has had a steady influence, and nearly seventeen years of constructive life and many accomplishments are now bearing fruit in the complete confidence of American Freemasonry. The expense has been greatly reduced, the work done is highly necessary and undertaken by no other organization, and the fact that the association has property and funds, and no liabilities whatever, has been starred on every annual report for the last several years.

The sixteenth annual meeting, held February 21, 1935, in Washington, turned visitors away for lack of standing room; Dr. Joseph Fort Newton, eminent Freemason, as chaplain, serves again as an inspiration to his brethren; the digests on American trends in Freemasonry help jurisdictions the better to understand each other and their mutual problems; the *Short Talk Bulletins*, now in the thirteenth year of uninterrupted publication, are not only

widely reprinted in the Masonic press, used in countless lodges, but are also a perennially new library of Masonic speeches; the insurance feature in the case of national disaster has five times demonstrated its high value; the educational programs, contests, plays, have struck a new note in lodge evenings, increased attendance, reduced the N. P. D. problem—it is small wonder that jurisdiction after jurisdiction has joined, or recommended joining and referred the matter to a committee to report at the next annual, seven more being in one stage or another towards joining at the present time.

In early days efforts were made to induce grand jurisdictions to associate themselves with the organization; now the policy is to try to be so necessary that jurisdictions will desire to join of their own motion. If results are to be taken as a criterion, Montana, latest member, demonstrates that the policy is sound.

NEW YORK MASONIC OUTLOOK

[The "proceedings" of the Grand Lodge of New York contains a vast amount of useful information regarding the status of the Craft and its varied activities in that great jurisdiction, not the least of which is the report of the official publication: *The Masonic Outlook*. The implications in this report contain a practical and constructive suggestion for other grand lodges. It has been the constant belief of THE CRAFTSMAN for years that an official organ such as this may be the means of rendering additional service to Freemasonry. As a medium for enunciating Grand Lodge policy, of furthering Masonic education, and as a point of contact among the entire membership, it is far better than any now existing in most jurisdictions. A Masonic journal,

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suitably edited, has no equal for disseminating light.

We commend to the "powers that be" the plan of endorsing and officially recognizing as a legitimate medium a Craft publication in which every member shall have a personal interest.]

—ED. CRAFTSMAN.

"The Board finds gratification in being able to report that the *New York Masonic Outlook* continues to operate in the "black," happy to be able to repeat a statement made in our report to Grand Lodge a year ago, that never, since the Board of General Activities was set up, has the magazine cost Grand Lodge a single penny. Owing to commitments of the Craft to enterprises like the George Washington Masonic Memorial at Alexandria, and to the national emergency facing our charitable work during the depression, there was a long period of years during which we could not put on subscription efforts to off-set the constantly expiring subscriptions. Consequently the circulation continued to drop each month by reason of unrenowned subscriptions. At last we were faced with the necessity, either of discontinuing the magazine, or else being assisted by a circulation effort that would bring in new subscribers up to a point where the *Outlook* would sustain itself.

"Happily, with the support of the Grand Master, we were able last autumn to inaugurate a subscription effort. It was made clear, in view of the condition of times, that this effort should not be in the nature of a high-powered drive for subscriptions. Rather it was felt that in every lodge there

were many brethren who should, and who were able to, subscribe for the magazine.

"The effort, while not spectacular in its results, yet produced enough subscriptions to keep it well out of the red column. As the subscription list, under this effort, continues to advance, the magazine will be able to render an ever increasing service to the Craft.

"We earnestly solicit the interest of worshipful masters in this effort, for it is in the *Outlook* to yield rich returns to the Craft. The Grand Master has expressed his wish that the effort should not be a temporary one, but that the machinery set up in the lodges should be continued as a regular part of our lodge work.

"We believe that lodges having within its membership a body of interested readers of the *Outlook* will find their membership thereby genuinely vitalized. While this report was being written a worshipful master of a Brooklyn lodge testified that the movement in his lodge to gain new subscribers had resulted in bringing back, to regular attendance at the lodge, a number of his brethren whose interest had died out and who had not been coming to lodge for years—in one case a brother had not been inside the lodgeroom for ten years.

"The *Outlook* is the very heart of our entire work. It at once supplements all of our other activities, and inspires brethren to a new sense of their need of just such Masonic services as, through our library, museum and our other activities can be placed at disposal."

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"Yes, except the sweet. That was terrible."

"Did you have the plum tart or lemon pie?"

"I don't know. It tasted like glue!"

"Ah! It was the plum tart. The lemon pie tastes like paste."

QUITE RIGHT!

A psychiatric board was testing the mentality of a negro soldier.

"Do you ever hear voices without being able to tell who is speaking or where the sound comes from?"

"Yes, sub," answered the negro.

"And when does this occur?"

"When I'm talking over de telephone."

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She: "I'll say so. Half an hour ago I fainted and had to dance around four times before I could fall."

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She: "I do eat. Where shall we go?"



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